THE CATTERPILLERS

Of this NATION

ANATOMIZED,

In a Brief yet Notable Discovery of House-breakers, Pick-pockets, &c.

Together with the Life of a penitent High-way-man, discovering the Mystery of that Infernal Society.

To which is added, the manner of

HECTORING & TRAPANNING,

As it is acted in and about the City of

LONDON:

LONDON,

Printed for *M. H.* at the *Princes Armes* in *Chancery-lane.* 1659.

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THE INTRODUCTION.

KNavery of late is ſo epidemically practiſed, as that there is hardly a livelihood to be had without; 'tis honeſty now that beggars men: honeſty put to any occupation, may ſerve now as a fit Epithite, either for *fooliſh*, or *breaking*: Therefore it is, that we now ſee moſt in this latter non-age to wear the garment of *knavery*, as being *ala mode*, and lay aſide the good old faſhion of *honeſt dealing*. Our fore-fathers that wore *Trunk-breeches*, indeavoured to keep within them *Faith* and *Truth*, by tying them with a *Point* of honeſty; but alaſs, we let them out at the knees of our *ell-wide-breeches*, not reſerving either Religion or Conſcience, hardly any thing that is good: So that it amazeth me to think, what (in a ſmall time) will become of this deplorable Nation. Every man doth that which is good in his own eyes, deſpiſing Religion (but what is of their own making) and rejecting Conſcience. Some by deadneſs of Trade, are taught to play the knave ſooner then otherwiſe they would; others having nothing to live on, (either by ſequeſtration, &c.) ſtill retain a noble and high mind, and ſo by taking ill courſes, make uſe of their wit to keep up their former gallantry. So that theſe times have reduc'd men to ſuch a condition, that they can hardly live without diſhoneſty, only there is this difference, ſome doe it more privately, others more publickly. As for thoſe that have a cloak to palliate their knavery, I ſhall paſſe by in ſilence, (as moſt Tradeſmen) for I think there is hardly a Corporation in the City, in which Mr. *Knave* hath not been Maſter, Warden, and Aſſiſtant; nay, there's ſcarce a ſhop which he hath not viſited. The Lawyer hath found out a trick to teach the Law how to hear both Plaintiff and Defendant: The Souldier knows how to ſtifle Conſcience, and fight for old *Nick* for pay:

Thus theſe two differ, Red-coats and Black gowns,
Th' one takes Angels, th' other takes up Crowns.

The flattering Sycophant, for a little pelfe, may be hired to write Panagiricks and Encomiums of grim *Pluto*, and his sutty-fac'd Wife *Proserpina*. The informing Catch-pole to get money will (if a man speak against the *Pope his holiness*) inform against him, by vainly ascribing it to his Highness; if he chance to pry into any book, he minds not so much the Authors intent or meaning, as how to make it seditious, or scandalous, interpreting what is spoken of some mechanick Trrdesman to be meant of such a Grandee. The Tapster hath learn'd a trick of the Divel, to mingle with two pound of Tobacco half a pound of Colts-foot, and sell it for three pipes two-pence; his Cans have their bottoms almost in the middle, and can fill his flaggons with froth by *frigging* the tap; he is very busie to carry away cans half full, and bring full ones in their room; and if for the riddance of his liquor he chance to be drunk, it may help him to misreckon rhe better. Cruel Creditors, that under pretence of getting their own, do rather seek to satisfie their malice by imprisoning and undoing their worthless Debtors, on the other side, the politick Bankrupt almost ruines all his Creditors, either by voluntary breaking, that thereby he may compound, or else go to prison and cheat them of all, knowing well, that it is but seeing his Keeper, and the rest of the Officers, and he may board (as in the Fleet) lie in handsome Chambers, and may have so much liberty, as meeting his Creditors in the street may laugh at them; he may live as voluptuously as he please, and all this is done at his Creditors cost. Many more private villanies and abuses I might unstrip, but then I shall have no room to speak of those miscreants, that act their rogueries more publickly, which are the Catterpillars of this Nation, corroding Cankers, that eat oftentimes so far into mens estates and lives, as that thereby they are the undoing of many Families; now because I intend shortly a large discourse, which shall be as an Epitome of all the villains and their villanies committed in this Nation, I shall therefore at present give you but an essay of some of them, *viz.* The *Ken-Miller* or House-breaker, the *Filer* or *Cloyer* (*alias*) a common Theif, the *Bung-Nibber* or Cut-purse, the *Hector* or Knight of the Blade, with his *Rum-Mort* or Doxie, and lastly, the *Cafe-Pad* or Knight of the Road; of the former I shall give you but a breif relation, that I may insist the longer on the last.

Of

Of the Ken-Miller *or Houſe-breaker.*

THeſe Rogues have a Society among themſelves, over which they have a Principal, or Preſident, which placeth and ordereth every one in his ſeveral function, every one according to his ability either of wit or of ſtrength. When they enterpriſe any robbery, they conſider the difficulty thereof, or facility, and ſo do accordingly go more or leſs in company: The firſt thing they do, is an Oath they take to be faithful one to the other, to aſſiſt each other being in priſon, and if any one be taken, not to reveal the reſt. The next thing they take into conſideration, is the ſtrength of the houſe, what bolts, what locks, what doores, what weak windows; if they can force none of theſe, and they know there's a rich prize in the houſe, then they indeavour to ſeduce ſome ſervant of that houſe into their party; if that fail, they often convey an *Hobgoblin* (as they call him) in ſome Cask or Trunk, who (when there's a fit occaſion) lets them all in to perpetrate their work: they uſually carry about little boys with them, which being able to creep into a ſmall hole, do often facilitate their way. When they rob a houſe, they uſually are diſguiſed, and for fear of a ſurpriſe, they gagg the mouths of all the houſhold, tying them in ſuch manner, as they may neither ſtir nor cry out. Now ſince I can give you no certain note by which you may know theſe Rogues, for they know not one the other any otherwiſe then by acquaintaince, (though ſome ſuppoſe the contrary) I ſay, all the advice I ſhall give you is, truſt not too much (*lowre* or *mint*) wealth in your own houſe, but if you do, let not your ſervants know of it, for there are few (*Kens mild*) houſes broken open, wherein ſome ſervant of that houſe is not an actor. In the next place ſee the (*Gigers jack'd*) doores at night lockt, your ſelf keeping the keys, which will not only in part prevent Theeves from coming in, but hinder your ſervants from gadding out.

Of the Filers *or* Cloyers.

THeir office is to frequent ſhops, pretending to buy ſeveral Commodities; now while the ſhop-keeper is buſie in reaching

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ing down his Ware, in the mean time he cleanly conveys somewhat into his codpiece, after this, disliking either the Commodities or price, takes leave, and soon finds *Stallin-kens* to vend his stoln goods in. Some have the impudence to slip a piece of ribband, or gold buttons into their sleeve, looking a man in the face the while. Some of them are so ventrous, as in a Goldsmiths shop to swallow a gold Ring, or any thing else that will but slip down, to prevent the severest search, in case they are suspected: And indeed they seldome enter a shop, in which they make not their markets before they depart. In the night they stand in some by place, and snatch off hats from the heads of those that passe by, sometimes cloaks; at other times they will (when they see but a silly boy in a Goldsmiths shop) blow out the candle, and so catch what they can: If he chance to espy a (*Joseph*) cloak, hang in a shop any thing likely to be *fil'd*, it will go hard if it escape him, neither shall any thing else that they can but touch with their bird-lime fingers.

Of a Bung-nibber *or Cut-purse.*

OF this sort there be as many women as men, especially Whores, who when they are *wapping* will be sure to geld the mans pocket: they are excellent good at *Hocus*, for can they put in a mans pocket but a middle and a fore-finger, and say, passe, *Præsto*, be gone, the devil a farthing remains in his pocket; a Watch they will serve in the same manner: But before they *nib a bung* they jog the pocket, either to know whether there be any money there, or to jumble it all into one corner thereof, that they may make but one diving: when trading is bad with them, two or three of them will breed a quarrel in the street, & when there's a great company gathered of gaping spectators, then take they the opportunity to *fibb* and *cloy*. Their Exchange is *Tyburne*, or any great Show, but especially *Bartholmew-fair*; in this last to tell how many pockets were pickt, I doubt 'twill almost out-passe Arithmetick, my reason is, by reason that Pick-pockets of late are so much increased: These of late have inlarg'd their Trade since gold buttons on Cloaks have been in fashion, which they will cut off from behind, nay they will cut off even the very tassels of silver Hatbands, thus they play at small games rather then sit out.

A NEW DISCOVERY OF THE *HIGH-WAY THEIVES.*

BEING

A seasonable advice of one lately converted from them, to Gentle-men and Travellers to avoid their Villany, &c.

THE PROLOGUE.

THey who look either for a fine phrase, or a sublime lofty stile from me, will come as far short of their expectation, as he that seeks for happinesse in this transitory World; my theame and my aime being onely truth, non-curiosity, makes me rather industrious to benefit by Instruction, then pleasant by delighting the fancy with Rhetorique; But as my miscarriages have rendered me odious in my own sight, so in sincerity I shall endeavour to

[illegible] by being an enemy to my late Company and Courses, which were obnoxious and exorbitant, which when I embraced in the armes of an undaunted resolution, I thought those my dishonest courses legitimate, and far more noble then the effeminated babe of baseneſſe, and sneaking way of borrowing, arguing thus though inconsistent with honour, that it was far better taking of a purse by violence from a stranger, then borrowing not intending to pay, and so with a complement to rob my Friends, and familiar acquaintance, when the former was usually repay'd by the Country being lost on the Rode, so that many were better able to beare, contributing to my wants, then one or two, or a few: when and to which I neither promiſe, nor with a thousand oaths sware to repay them, as they that borrow most usually do: thus I was, and others are, poor wretches deluded by Sathan, who tels the Quarrellor that to affront a meek Man is noble, and the Envious, that revenge is sweet, representing sin in its false dreſſe, that so it may neither be unpleasing to the Cautious, nor terrible to the Fearfull, but conformable to every disposition.

But the better to stifle and overcome these temptations, let us consider first that every action hath its [illegible] and, if it be good, the end will be answerable, for the end though it come last, it is first proposed, and guideth the whole course, hence it is that I giving the raines of my actions to [illegible] well-nigh ended in destruction here, which [illegible] hereafter, these serious thoughts hereof in [illegible] a conviction on my conscience, that the end [illegible] happy, because there remaineth some thing to come after it, which the spirit of truth saith is death, the due wages of sin, and lo by want of the thoughts of the end, that makes the end

of

of misery, wretched: The Epicure thinks the only means to make him happy is to indulge to sensuality, and pleasures taken up at any rate, and the Drunkard imagines it consists in abundance of wine, like *Bonosus*, of whom it was said, he was not born to live, but lived to tope a pot, who being outdrank by one, he looked on it as an infamy, and therefore hanged himself for vexation, of whom it was then said in derision, there hangeth Tankard, and no man, here is the way and the end.

Secondly, that after an expiration of life, there is another being to be expected, an eternall state, the happiness or wretchedness whereof consists in the former consideration, a due weighing, that all our actions Center in a good end, which end is an eternall state, the consequence of this opened my eyes to see the vanity of my villany, and youthfull exorbitancies; In so much that true conviction of spirit, and no self end, or interest, or hope of favour hath prompted me on to this discovery, but my wounded conscience that makes me feare the displeasure of a Deity, more then death, knowing in my retired thoughts, that it's my duty towards God, and my Country, to unfould those secrets that may ruine violence, and preserve inderuled Innocents, I shall therefore unlock the doors, and shew you the deceiveing ways, acts and offences of the Highway Councels, being of that horrid nature, that they deserve the punishment both of body and soul.

CHAP. II.

An absolute Defiance of all those that follow my former lewd Courses.

NOW you lycentious Rebels that would be deemed Knights of the Road, I detest your actions, for which I have shewed my reason before I begin my discovery, then since your deceite must be divulged, pluck

of your false Beards, Vizards, Hoods, Paches, Wens, Mufflers, and false Periwigs, all unnaturall, together with those other disguises, that obscure the due proportion of your faces, that I may make known unto the world and let them see, whether you possess so much grace as may make you blush at the repetition of the vilenes of your ways, the wch I fear you want, wch conjecture ariseth by the experience of my own former hardnesse of heart when it was my own case, which inordinate gracelesnesse I so much commiserate in my mind, that I could with joy depositе my blood to extenuate your transgression & that they might be no more; but sound reason tells me I may be far more advantagious in serving of my native nation if I live, by shewing them your baseneſſe and instructing them how to avoid the danger of the same, that so Travellers may be secure and such as have an inclining fancy to your practice may by the unworthineſſe of the act be dissuaded from a closure with your wickednesse, who ever therefore casts an affectionate eye upon this high-way baseneſſe as a course belonging to a Gentleman, shews himselfe to be ignoble, and is certainly blind, it being clearely speculative to every discerning eye as not only base in it selfe, but infamous in its end, which ought to be regarded in every undertaking. It is in part admitted, that a Gentleman by birth and education destitute of means and action too, may by the haughtineſſe of his spirit be lifted up to disdain, want as a Tyrant, that may through its oppression make him rebell, & so cause him to attempt this art though void of honour, when no nobler an imployment presents him with maintainance, but now when imployments in the sports of Mars his

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fiery blowes affords both maintenance and honour in the exercise of armes, against our nations foes, 'tis more becomming them though stained in their reputation, to indeavor their by the deeds of martiall power to snatch the wreath of honour out of victorys hands in the feild of proud *Belona*, then in disgrace and infamy, to befot their spirits in the armes of wanton *Venus* at home, though I am deeply sensible that the major part of the professors of this mistery & villany, are so frequently apt to glory in that which truly is their shame, supposing themselves to be the best of men who are the worst of villains, because they are stilld Captains & Leivtenants by the drawers of the Inns when its likely they are but lately rose from that doglike life of lackyes like the fool that is proud of his own wit, because another in dirision Ironically saies he is wondrous wise.

CHAP. III.

The Oath every young Theife takes when he is admitted into the brotherhood, with other the Orders at the investation of him with that honour of one of the Knights of the Road.

MOst disconsolate is the state of that man, that believes not that their is a God, but far more wretched is his condition that knowing and believing there is a diety, shall un God in his minde & to himselfe the Trinity, by worshiping the Divel, and mens actions

best speaking their hearts we may conclude of those that they are all diabolicall, all having one, as there is none righteous no not one, for feuding them their actions were not sinfull enough to conjoyne a covenant between them and the Devil; this is their practice at their first admittance they tender an Oath of such soule stuffe, as if with more then a threefould cord such is not easily broken, they confound the soules of by their perjury, like him, that sweares to be true to fellowship, which implyes an impossibility by reading a charge of secrecy that what ever misfortune happens to cloud their freedom by rendering them as an object to Justice and the Law, they shall conceal their complices to the death, or against any other jeopardy whatsoever burying in oblivion not onely his confederates, but also the manner of his entrance into that accursed way, and further they proceed to swear him, that if the Judges should further presse, you on to a discovery of particulars, then you must cunningly create some men in your fancy, devising not onely names, but to each man a particular feature, as such a beard, such a nose, such eyes, such [illegible] readily finding to each a dwelling and possession, provided you be sure to place them at a distance far enough, and then before Inquiry be made, the danger of your triall will be past, and it may be your pretended discovery may purchase favour from the bench for discovering of such a one as was never thought on before, how if you are examined why and how you fell into these courses, you must tell them that you came up to London, or some other eminent place, with an intent to go to service, but before you could provide your selfe, you had

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spent all your money, here fetching a great sigh, looking very sad confessing that necessity constraining you to it to supply your wants, you fell into these wicked courses, which will make them think you are a poor young man newly drawn aside, and so cause them to take pity of your condition; then must you promise never to commit the like offence: but if their mercy extend to the remission of your guilt, it shall not only wrest you from the due punishments of the Law, but from the prosecution of your past evills, that so as you escape the one, you will also forsake the other, this is the onely way being in jeopardy to acquit you from those afflictions incident to the like offences by the justice of an impartial Law, & by these means you will not only qualify the guilt of it, but have liberty to fall to your old courses, nor must conscience trouble you, but dispence with every impiety, and glory in the greatest iniquities; thus in all kind of goodness they are slack, but apt and readily prone to do evil with a kind of eagerness and delight, having resolved to grow old in the most exquisite practise of vice.

CHAP. IV.

The order prescribed, or the charge given by the elder Theefe to the rest before they attempt.

AS every proceeding hath its aime and end, so hath action undertakings its aime to do evil, to rob and steal, & to ponne the innocent, its end to conviction and

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punishment and these to extreames also, as meane degrees of carriage for being admitted, & that admittance graced or rather inaviated in villany they receive those precepts that may advantage their designed wickednes, for Satan having led them by the hand unto that place which experience concludes as most commodious for their purpose, they retire and lie in wait in some by-place most advantagious and least suspitious, which yeilds the eie the prospect of the road, to strictly view the booties, that others misfortunes may enrich their's, and the honest mans losse be their gain, and then the oldest Theif as they repaire to their stations pleads the precepts of his experience, and as an arch Ingen of the Divel, drawes every advantage that may promote his cause to the longest extent in this due order following, yee that are sworn Knights of the road be ruled by me, whose long experience makes me able to command, and my love to you willing to instruct you, thus must you place your maskes, and chin-cloath & fit it at a moment to disguise your faces, thereby to blind the intellects of such as by constraint pay tribute to your wants, who then can know & with considerat heed directly swear you are the men, when these artificiall vizards, are withdrawn, & to the visible tokens vanish that might informe mens knowledge what you are and that your words may have a different sound, after the utterance of your speech by putting pibles in your mouthes, that so as your habit, face & hair obscure your discovery, your speech reputed undiscernable, may darken and not give light to your discovery, & then ingeniously contrive a watch word to your selves that may occasion no suspicion, as whats a Clock, a question common

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in almoſt every mouth, which being named, let every man fall to his proper work, thoſe that are ſtrongeſt at the graſp, let them ſeiſe firſt, always duly obſerving this, to catch the bridle with your left hand, and with the right, ſeiſe on your ſword, for your juſt guard, and if they do reſiſt, the one prevents their flight, the other cuts his courage, the weaker ſort whoſe charge is to bid ſtand, and ſo confront the Horſes head, preſent them with a piſtoll fit for to diſcharge, if they deny delivering of their purſe, ſo that either by conſent, if not conſtraint, inforce them to yeild.

CHAP. V.

The manner of their aſſault, with their Courage in and after the Action.

THus being in reditneſſe, let one cry arme, arme my Comrades. Whilſt he is talking thus, a prize comes by or in their ſight, if up the Hill they meet him, if down, they bid you follow cloſe at their heeles, where each having ſingled out his choice, which he likes to deale with, the coaſt being cleare, they fall up to their cloſe order, and ſide by ſide they joyntly ſeiſe their prize, where ſometimes the baſeneſſe of ſome ſpirits, make them unworthy of what they are, men; for when nature hath beſtowed the full proportion of their limbs, to make them of the largeſt manly ſize, yet ſo baſe is their ſpirts, ſo different are the qualities of men, that no ſooner the word deliver is let looſe, but they are ſuppriſed ſo with fear, that like babes, they cry and tremble before there is any weapon drawn to affright them, and oft-times their purſes are as moot as their courages, which makes theeves reſolute and deſpe-

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rate to the like attempts again, when occasion offers a tryall, but then on the contrary, to their praise, I speak it, than some, in comparison to those taller men, are pigmies, yet of so undaunted resolution and irresistible courage, that neither threats of death or torture can dull the edges of their couragious spirits, but that before they'l yeild to men, they'l stoop to death; but when power and might subdues them to the Robbers basest will, then they with-draw unto a secret place, and search the secret parts where money use to lye, with so strict care, that sooner may they quoine, then save one peny for their need, where if they find some gold by chanes, quilted for more security, they call them Villaines, and dishonest men, because they seek to save what is their own, which they call consonage, at which the poor Traveller cryes he is utterly undone, because he loses then his whole estate, and by his meanes, indeavours to move their stony hearts, but it is impossible to mollify those Flints with teares, or move those Adimants with sighs or groanes, whose conscience sleep fast in villany, never moved at a poor mans losse or straits, but prompt for the desire of unlawfull gain, to act the parts of fiends not men; nor doth your baseness centur in those wrongs, but higher swell, oft-times exchanging horses with a jest, that it's no robbery, desperately ingaging them thus rob'd, to sweare they shall not follow you by hew and cry, or by means of a generall rising of the towns adjacent; and so robbed, rifled, and amazed you leave them wrapt in woes, and haste away to secure your selves, where every Crow that flies, extracts a fear, and every Calfe or Coult that stirs or makes the bushes rush, seems to your fearfull fansie, a Constable to apprehend you for your theft, which sets your wits upon the tenters of the most severest exigent, I speak not at a gimse, but what I know, for lately

lately when a Robbery was done, a ſtrong confuſion roſe by ſo ſmall means, as cannot but engage the ſerious to admire the timerity of their dejected mindes, for an Owle who to gaine ſhelter from the troubles of the uncouth days, when all the avery tribe wandering, flock to him, ſcreen'd now in the obſcure retired reſidence of a hollow tree, no ſooner was he got into his den, but between diſcontent and joy, he ſeemd to rend his hollow reſidence with fatall whoops, and much amazing ſcreeks which infuſed ſuch a terror in their diſtruſtfull minds, that whips, ſwitches and ſpurs were ſet on furious exerciſe to out-ſpeed the wind in their quick flight, for fear thoſe hollows were voices of the Countrey men, following them in their great haſty ſpeed, to ſave themſelves, thus doth a continuall fear attend their motion, Inſomuch that they fear very ſhadow of themſelves, till ſome by-Inn, affords a ſhelter to your baſeneſſe, where you fall to a diviſion of your ſpoyles, but here you appeare in your colours, by acting a cheat to your Robbery, and play the double Thieves, firſt rob honeſt men, and then your ſelves, with bloody oaths cheating your boſome friends, reſerving the beſt part unto your ſelves, from thoſe you dare abuſe, and to defend your juſtneſſe, dam your ſelves to the lowerſt region of the worſt of places: thus have I often found your perjury; ſad it is to do wickedly, but moſt deſperate to load on ſin, with the weight of another.

CHAP. VI.

The unbleſſedneſs of their gaines, and how ſoon they ſpend what they thus unlawfully get.

THat which is founded on an unjuſt and unſound, principall, can have no good or ſubſtanciall being or continuance, and that which is purchiſed by fraud

and deceit is waited as likely with a blast, as it was gotten unjustly with abuses, for that it matters not whether it be little or much that is gotten, since the quality destroyes the quantity, being purchased with fin and sometimes that sin died with blood, and as saith the proverb, ill-goten goods never prospers, nor can they ever thrive who like rowling stones, are alwaies moving from place to place, but as the divel was your friend in enterprising your wretched act, so are you his vessels in spending in adoration of him what you have gained, so that to have much is to as little purpose, as for a man to thatch his dwelling house with snow which the beames of *Phœbus* dissolves in drops, for Inns and Taverns, those common sincks of sin, that know our wicked waies in larg our biles to sink our coin in their unbotomed pouches, who knowing our wicked waies presume we dare not cavile, least all prove ill for us, so that if right considered we rob for them not for our selves, and as with sin we purchased what we had, so they with couseinage rob us, leaving remedilesse our wrongs that live by fraud, to make them swim in wealth, so thrifty is their way that on the ruins of the country they do subsist, wch makes them rich in plenty, as we penurious through our want of coin spent in excesse, for some I know who had a treble part of all we gained, as being Master of us all, and yet his gaines oftimes came short to countervaile his for'st expence and prodigality, yet was he wary if I truly veiw him in his station, lest too much vapouring should occasion suspition, whence I conclude that want of a blessing on our continuall prudent trade, which is accursed, made all to vanish as if it had never been, he only suffering us to rain till we were fit for the scourge of his wrath, who spares long to see if grace will work its proper end, conversion: as ever blessed be his name it hath on me, but if in stead of contrision, there appeare

hardneſſe

nesse of heart, then God, lets loose Justice to execute due vengeance on the actors of such hellish deeds: First apprehension, next imprisonment, then conviction then last of all, to conclude the tragicall enterlude of your exorbitances, comes the period of your life by a shamfull death which the law extracts as a due debt we owe to Justice.

BOOK II.

Hearty dissuasions with my best indeavours to reclaim them.

CHAP. I.

The misery of an imprisoned estate, which must be the first step of satisfying the Law.

LIberty, that rich inheritance of all that are born to live, and live to dye, as it is the sweetest of injoyment next that imperiall gem of health, so the want thereof, next to sicknesse, must needs be of all other the most bitter, since then to be confined unto the confines of a Jaile is to be in part unmand what and how great is that wretchednesse that is occasioned by a want not onely of liberty, but a continuall dread of a shamefull death, and that made more terrible by the unavoidable expectation of an eternall imprisonment, where there is weeping, and wailing, and gnashing, of teeth with flames of unquenchable fire for ever more; for like the pitcher that though it go often to the wel, yet comes it broken home at last: o then forsake this life, lest the prison become your tun, and the terrour of that place ful of tortures are so exasperated by the imagination of a noble mind, that hell it self cannot contain more exquisite woes & pains, a continuance whereof weare sufficient to punish all offences, if the law dispenced with that debt due to Justice the life of the offenders: for you no sooner enter here but a thousand

vices in a hundred licentious wretched soules surround you, where sighing is their ayr, their comfort coldnesse, and their food dispair, & when the keeper with the grim aspect of his stern countenance makes you tremble with the fear of a new marterdom, whilst the insulting rascal on the tiptoes of his prid, screws his il-favored face to a stern frown; which so dejects the spirit of the imprisoned slaves, that the contrition of their looks seemes to implore his smiles whose divilish heart having renounced remorse casts a defiance in their pitious face, and not there unquiet hours onely do tast the gall of bitternes but the sweet minuts of their rest, if that rude place afford them any, are frighted with your cares or some rude noise of beastly creatures from whose drunken voices comes unwelcome sounds, oaths, cursing the Stars, the Earth, and all thats represented to his thoughts blaspheming God, banning Angels, and their creditors, reviling fate, in that he is heire only to fortuns frowns, and to be sure, if onely a smal spark of wickednes came with him to this worldly hel, you accomplish the highest exigent of shame before you come to shake hands and pirt, and grow a subtile Artist in the Divels Trade of sin: Most inconsistant then is the fond practice of the vulgar sort who say, a prison will reclaim the faults of youth, when tis most true they do precipitate their utter over throw, for ill examples purge not sin, but adulterate the will that is pron to foly, so that the prisoners living deaths are feeling moniments of wretchednesse, and yet are only prologues to those tragedies, your over throws record in characters of blood this will instruct you what it is to dy not unto nature, but far worse to a perpetuall infamy.

CHAP.

CHAP. II.

By ſhewing them how much they are miſtaken in other Mens opinions of them.

MEN may be witty yet not wiſe, ſubtile yet not diſcreet, as it fareth with moſt of you, who think, though vainly, that by attempting deeds ignoble will purchaſe you eſteem, renown, and honour in the popular, vulgar eye, as if to act baſe villany were the way to be admired, not ſcorned, as though the actions you have done, are ſuch as have contracted amity with honour, and ſo engaged Men in Authority to protect your lives, that in deſpite of Law you muſt ſurvive, ſo from the Jayle unto the gallows, in a preſumptuous ſafety you are ſent careleſſe of danger, where juſtice tels you your conceits are vain, as are your lives, expences and ungodly trade, for men whoſe judgments ſtear by piety, juſtly condem your ſin, and pitty you for charity, not your deſert, and ſince my ſincere indevour hath thus diſcovered you and your diſguiſe, beſure they'l know your tricks ſo well to be entrapped by you, ſince your fained worths are obvious cheats, and faint protectors of your wickedneſs, ſeace, and giv over thoſe acts of fiends not men, which makes you as much the effigies of Sathan, as God created you the Image of Himſelf.

CHAP. III.

By putting them in mind of their wicked and curſed ends, (which they fondly and fooliſhly jeſt at,) as alſo their reward in the world to come.

GOD

GOD concludes him curſed, and man moſt miſerably wretched that hangs upon a Tree, which beſides the ſhame that attends you and your poſterity, the death it ſelf might with the curſedneſs of it, diſſwade you to put a period to the practiſe of that great wickedneſſe, in which conſiſts the violation of a command, and ſo a breaking of the whole Law, neither dyes not your ſhame with your body, but your Family though never ſo Noble, ſuffers a wrent in their honour, by partiſcipating of the Infamy you ſuffer, which for ſome ages reſt dyed with ſcandall, although never ſo much innocent of the crime, & yet thoſe ſenſleſſe Catiffes who inherit this death by their tranſgreſſions, laugh at this heavy curſe, as at a ſport, and call it pleaſure to be pluck to heaven in a ſtring, and thus by the power of Sathan are they prompt onwards to laugh at their own ruine, whilſt what affrights others with an apprehention of horror, doth rather move them with a kind of pleaſing joy to delight themſelves, who think the more they become conformable to the Divel, the nearer they approached happineſ, but the ſame weakneſs that leads you on in confidence to thoſe ſo groundleſs hopes, may prompt you one ſtep farther to preſume, as I found mercy, ſo may you from God and men, I wiſh to you the glorious grace I found, but pray conſider a particular, cannot Compoſe a general, one Swallow makes no ſummer, & know that if mercy did extend to wave heavens and earths wrath from me, yet grace twice offended, tribles the vengeance of a ſevere juſt Judg, and for your ſufferings here by death, that's but a taſt of thoſe highly bitter and everlaſting ſorrows that are reſerved in ſtore, for ſuch as defile their lives with ſo great ſinne, as makes heaven execute the heat of wrath

wrath

wrath, and the due merit of your hainous sin; which to prevent, there is onely one meanes left, and that's contrition; if there remain yet any sparks or likelihood of grace, though but so much as may occasion one good thought: and if that unto sin you have not made a lasting league of servitude, behold your fact with a relenting eie of pity: thereby to purchase ease and comfort to your sad disparing soule: then happie men, not that you have been base, but that from sin you have retired the sanctity. Times never past to mend, better late then never; for he that delights to persevere in sin, not being able to appeal to Christ, and to his merits, but with a willing greedinesse lales hold on his damnation. And if no sence of things secular can convict those hardned hearts, if not a temporal, yet an eternal death must needs move sence of danger; the one is but breath, the other endlesse everlasting pain, which ere it be ended is still renewed in burning lakes of brimstone that never dies, but burn with cruel tortures for each hainous sin; where howls and hollow grones adde to the eternal weight of misery; when frosts, fires, drownings, sulphur, and other the worst of punishment attend their wretched soules: this is the sad period of your wayes, which if to work not it's desired end, Please cease to labour to perswade you more. But on the contrary, if I cannot convert you, I could willingly convict you: and here I could name both you, and your abodes, but that you have no constant residence, but for a night in some by-road, and so away, either into the West, or North, or sometimes into the South: And as your dwellings you change, so do you every day your names; so that in shape, in being, place and name, you change with every day, like the mutable *Camelion*, but never into white Innocency: And thus to inform, were

but to put in doubt the inquisitive, and not at all inlighten to your due apprehension.

Chap. IV.

An Ingenuous discovery of them to each discerning eye, by infallible tokens how to know them on the Road, and if robbed, how surely to track them.

THe uncertainty of your attire, and various disguises, with your non-residence, and changable names, makes me uncapable to do what I would; therefore I wil do what I can, and in every lineament so pourtract you and your carriages to every man that seriously shal perúse this Treatise, that with ease, not difficulty, he may know you as you ride, and by that meanes inable him to provide for his own security; or if by you robb'd, let him but observe my direction, and he need not question to apprehend you, when your fences of danger is past, and you in your thoughts secure. You shall have it may be two or three of them overtake you, & pretend if they fear'd your strength, that they were lately affronted in the Wood by eight or ten stout fellows; but they beat the rogues, and made them flie to save themselves, and seal this with strong oathes, and by your answer sound your spirits whether valiant or no; which if they find apt to be danted; then they wait an opportunity to act their roguery on you; and it may be sometimes they boast in drink, what they have done to others, as now to you; and as a reward for what unwillingly you lend to them, they'l pretend to give you a word that shall protect you from the like affront again far better then your sword; as, *Round-de-la-vera-hay, The Moon shines bright*, or the like; but these are cheats, and no securing powers:

It's

It's true, when we were ready to seiz a prize, & spi'd a friend, or other company coming near, we used some such words, to bid our company forbear a while for our own safeties sake, which honest Travelers ignorant of any wrong, suspected nothing, whilst we by these knew what we had to do, but else those words we valued not, for prize and nothing else could satisfie our mindes that fought for money; therefore never believe them; but observe dear Country-men my better rules for your security, which for your sakes I'le take the honest pains to write in plain-wise, not deceitfully.

BOOK III

Plain, instructions for the honest Traveller, that he may passe in safety on the way.

CHAP. I.

What he is to take heed unto before he begin his journey.

DEar Countrie-men that travel on the Road, the past-part of my wicked life having been consumed in sin, and that sin maintained by the spoile of Passengers; I seeing the wretchednes of that state, find how much I am bound to satisfie the debt I owe you, to the uttermost of my power, which reaches to no more satisfactory an act, then good advise how to avoid the dangers of the road, and what I spake herein is the issue of my long sinful experience; as thus, when you carrie a charge about you, let secresie conceal your money, and the time of your departure in your breast; for 'tis a custome no lesse common then indiscreet, when you undertake a journey, to blase that undertaking amongst your reputed friends, who out of seeming love,

drink healths to your good Journey, and your safe return; this glasse of friendship expiates the least mistrust of wrong or thought of Ill, when by those means I have often known a Son betray his Father, a Brother his Brother, & one friend another; in condescending and complotting with some thievs who for his giving notice of the prize, shares one quarter, or more, of that gain he so betrays, when but for this fond humour they had not been discovered and waylaien; and which is worst, sometimes you chuse a guard to succor you, and to take your part, in whom you trust, who oft doth bring you into danger, without the least suspition on your part; for when they bid you stand, hee'l draw as in a valiant rage, and with some one appointed for that use, hack swords, while another threatens his death; if he stand on those tearms of seeming honour: you seeing his false danger fear his death, & bid him yield, which he though willing seems loth to do: nay more, he knowing wel which way they fled, will send the *Hue and cry* another way; and if you suppose you know any of them that did the robbery, and do hit right, he perswades you, that whilest they fought his disguise fell off, and therefore he marks him, and knows 'tis not the man, and with pensive look he will lament your bad hap: and thus your bosome friend betraies you.

CHAP. II.

How to carry themselves in their Inns.

IT is as common a custom, as a cunning policy in thievs, to place Chamberlains in such great Inns *where Clothiers* and *Graziers* use to lye; and by their large bribes to infect others, who were not of their own prefearing; who noting your purses when you draw them, they'l gripe your cloak-bags,

bags, and feel the weight, and so inform the Master thievs of what they think, and not those alone, but the Host himself is oft as base as they, if it be left in charge with them all night; he to his roaring guests, either gives item, or shews the purse it self, who spend liberally, in hope of a speedie recruit: and all this is occasioned by want of discretion in managing your business for the best; therefore be secret, and let little be made known to those that watch to do you wrong.

CHAP. III.

shewing the danger of travelling on the Sabbath day.

HE that expects a blessing from the Father of blessings above, must so behave himself in the eyes of Heaven, whilst on earth, that he must live here, as if he were there already; and the only way so to do, is to rear our actions by *Gods* command, which saith, *Keep holy my Sabbath-day*, in which wee ought to remember *Gods* rest from labour, and rest our selves from sin; for when wee come short of this, *Gods* love and protection goes so far beyond us, that wee can feel no joy in that dark night which is out of his presence; which made *Moses* say, Except thou O *God* go along with us, let us not go hence: thence it is, that few which Travell on this day, escape the hands of thievs; for they know none ride at that time, but on great and urgent business and that can scarse be don without great store of Coin; so that if they once are seen, they sure are robb'd imediately: and though the Countrie are injoyned to paie what you shall lose by daie, yet not on this; because it is a daie of rest: and as you are remedileſs being robb'd, so helpleſs before, for there is no Companie to aid the honest Traveller as at other times.

CHAP.

Chap VI.

How to know a Thief from an honest man.

BEe sure on the Road to associate with none but such as you find inclin'd rather to leave your company, then keep it; for such as press to be near you, though against your will, are very dangerous; But I'le presently inform you how to know if they be thievs or not. Take occasion to make some staie, then note whether they staie, or keep their pace, or else alight and go on foot that you may overtake them; follow some halfe an hour after a slow pace, and if you overtake them, take heed, for that's the surest symptome of a Thief: The other usuall marks of Thieves bee these, which as you ride you may discern so plain, that you need not doubt the truth of what you think. They muffle their faces with their cloaks, or else their cloak or coat hides all their clothes; they have a hand-kercher or scarfe, which with their hand they'l rear up to their eies, over their faces just when they bid you stand. And if by occasion of my discoverie they leav off this, that you may misse your observation: besure so soon as they come somewhat near you, fix your eie full in their face, and you shall see them turn their faces on one side; which if they do, then keep you distance, ride from them, and marke whether their face and beards agree together, & are not counterfeit: and above all things shun him that rides in a Mountier-Cap; and such as whispers oft, and are inquisitive after your businesse; or what your imployments are, for 'tis to know what you have about you.

CHAP. V.

Shewing how dangerous it is to grow familiar with any Stranger upon the Way.

WHen you take your Journie whither the occaſion calls you with a friend, you paſſe not far before your companie is increaſed by a third: when there is two to one, there is no fear of him being alone, before you call him fellow-traveller, and joie in his company, and hee in yours: but before you have rid 10 miles together on your way he overtakes ſome three more of his Company, then he ſhakes and trembles, and ſeems afraid; and cries, Directly friends we are fore-laid; if ye have Charge about you, let me know't, wee'l fight it out; if we have nought to loſe, wee were beſt yield: By theſe like words hee'l quickly finde whether the prize be rich; and whileſt you thought there had been three to three, there's four to two: If they find you armed, then one who they find fitteſt for the work, they cloath in Ruſſet, like a Country-bore, in his high-ſhoo's, with twiſts of Hay inſtead of Boots, a goad in his hand, riding aſide upon a ſaddle made of a wiſpe of ſtraw, who rides cheek by joul with you, and cauſes mirth by his moſt ſimple talk; you not ſo much as think he is capable of hurt: but when he hath brought you into their ſnare, he ſeizes one, and your new fellow-traveller the other, the reſt come in, and then it is in vain to ſtrive, for nothing leſſe then your money will ranſome you out of their hands.

CHAP. VI.

How, when, and where to ride.

THose so many prodigious waies to rob the Innocent, bids every man be warie how, and when he rides, and where: If he have any charge about him, let mee advise you not to ride by day, but by night; but for those base sheep-stealing punie rogues, that hazard their necks for a Noble, I am unacquainted with their actions; therefore I do not undertake to shew their deceits; but for those Cutters on the road, I can assure you, you are free from any horsman whatsoever: for 'tis their rule, that surely none by night will ride that are worth robbing. Next, they must keep civill hours, for fear that through mistrust they are apprehended; therefore it's their chief care to take their Inn betimes: and more, they hardly dare adventure in the dark, because they cannot see either your dangerous defences, or their own advantages, or spie pistols or other private weapons: & you have time your money to convey from them, and divers other advantages the day denies; but since this is ordained for rest, I can say no more, but it's my best advice, to keep you from the dangers of the road: and it's a general rule with high-way men to keep their station upon the greatest roads, that of those number which passe by, they may select such as they think are richest prize: but on your petty rodes, where scarce any use to pass; they never use to come: there you may passe secure: which I advise you choose if possible you can, rather then on great roads. But 'tis a foolish custom you have gotten, when you ride by any place that commonly speaks danger, you bustle up together side by side, which is most commonly your overthrow: but

but take my counsel here, when e're you ride, in fear especially, ride far asunder, a Buts length at least, and then bee sure they will never attempt to rob you, when your straggling order will give some of you leave undoubtedly to escape, and to raise the Countrie in their pursuit: Besides, their Company is set in several parties, when should you ride in a cluster, they will surely sallie out; and seiz their purchase; when if they should fall upon a straggling partie, before they can do any thing it's strange but rescue comes, which easily will make the Cutters flie.

CHAP. VII.

If hee bee beset.

I Have thus trac'd them in every *meander* of their sinful courses, whereby to discover them to you, that you may avoid them; it shall be my next work to instruct you how to behave your self if unhappily you are beset; Look not as if amazed about, as if you hoped for rescue, this incourages them to height of resolution; but look as stern as they, and so, as if to fear you were a stranger, and make your brow the throne of rage and furie; and this is the readiest and most certain way to save your monie, and your reputation too; for they fighting with a guilty conscience within, and without against a Countrie-Law and Justice, right and equitie, which I speak by experience, if nobly you resist, will make the most undaunted spirit of them all stoop to discouragement; for I have known them that of themselvs have been of so unresistable a resolution, that they durst out-brave the roaring Canon to the mouth, and scorn to stoop to baseness; yet in this act, when men have but seemed to resist, they have shook and trembled, even

to a remorse of their wickedneſſe; for though they ſwear to ſhoot you if you yield not, 'tis but to fright you, for they dare not do it, becauſe they know that murther never eſcapes the hand of heavens juſt puniſhment, and by thus doing oftentimes Thievs may be taken, and ſo others freed by their apprehenſion from the like danger you were in, and by this act you will gain honor and repute.

CHAP. VIII.

By telling them of a fault moſt Travellers are guilty of, if Thievs aſſault them.

YOur meaneſt hearts ſubmit too ſoon, and oft-times yield almoſt before they bid you ſtand, and then wiſh they may eſcape, that ſo the Hundred may repair your loſs, if they are not apprehended by the *Hue and Crie*, and unworthily you oft-times ad to, and if not double the ſumm, knowing the Hundred will be glad for to compound; and ſo you cozen both the Countrie and the Thievs, and to convince them that you fought like men, you cut and ſlaſh your cloaths, and ſwear they did it in the fight who robb'd them; when yet ten to one your blows were tears, crying for life, and then bid them take all; but theſe ignoble ſpirits I hate, and by my work intend no love to them, but to the nobler ſort.

Chap. IX.

If by chance he be unawares ſurpriſed, how to behave himſelf.

But if by your own negligence, and the frowns of fate, the pleaſure of your Journie be eclips'd and clouded by a ſudden ſurpriſal, blame not me; who indeavour if you pleaſe to hinder thoſe accidents if you be careful, elſe the fault's your own; Yet let me ſtill adviſe you what to do if you ſee no hopes but you muſt yield, ſtrive not at all when 'tis too late; but give the faireſt words you can, racking your fineſt wits to pleaſe their ear; and moſt devoutly wiſh you had more monie to ſupplie their wants, and with a kind of chearfulneſſe deliver ſome, and ſo perhaps they'l let you paſſe without further to do; but if they make an offer, ſeem to yield freely to it: then will they ſift you ſoundly, but do not hold your hand upon your monie, but ſeem to be a ſtranger unto fear, and that will vaniſh their ſuſpition of a greater ſumme; for when I have took ſo much as pleaſed me well, I have by men's fear had grounds to think that they had more, and ſo by laying my hand upon their arme or thigh, or near where it lay hid, they would crie out, they were undone, when I as yet found nothing more, but by their temeritie have been incouraged to make a ſtricter ſearch, and found conſiderable ſums that ſecretly laie hid, when if they had been diſcreet, they had been ſecure and ſafe from me.

CHAP. X.

Being Robb'd, how to follow them, which way to set Heu-and-cry, *how to coast, and where to find the Thievs.*

IF you have loſt your wealth, their is no help; but to indeavour to ſurpriſe the thievs by ſtrict purſuit: therefore be wary, and follow with all ſpeed, tell you obtain your wiſh: and ſeiz the rogues that lately ſeized you. But bee carefu'l, as it becomes you to follow undiſcerned, leſt they lay Ambuſcadoe to ſurprize your liberty, and it ſubdue to bonds; for if they ſee you in your chaſe, the formoſt hee'l ſlip into ſome by place, when you ſupoſe no ill, ride on: but when you do draw nigh, they ſally, and ſecure you in ſtrong bonds, where faſt bound they leav you, and then hee that comes next releaſes you; to him you tell your adverſe fates, and ſay they left the road, but whither they went you know not how to tell, but admit mee to your counſel', and I'le tell you how to ſhun their eſcape; and by example the ſureſt Shool-Maſter, I ſhall direct you what to do in this: as ſuppoſe in *Coal-brook*-road you loſt your purſe, the Thievs to *Uxbridg*-road or *Staines* will ſurely ride and not fail to take up their lodging, there for that night this is moſt certain, and the ſoundeſt precept in their law, and truly for invention, the wittieſt ſecret that I er'e knew or heard, and ſtands with reaſon, therefore let reaſon guid you to ſecure theſe Thievs if they have robb'd you: for they know full well none uſe to travell from road to road: no not the *Hue-and-cries* they never croſſe the paſſages, but go ſtreight along; ſo that by this cloſe way they reſt at pleaſure, and are gone again before the lazy *Hue and Crie* ſalutes them with an alarum; nay,

nay, and with grief I ſpeak it, ſome ſilly fellow newly crept into office ſearches and enquires, and by Authoritie ſeizes poor Travellers, as far from wrong as they from wit and knowledg, thinking by this falſe apprehenſion to get credit, and be eſteemed double-diligent, when they poor harmleſſe ſouls, now under hold, though free from guilt, do oft-times loſe their lives for what they never were once ſo much as privie to; therefore to regulate this errour, and that you may avoid the like, take my advice, and then I hope you'l find and ſecure the right offender: and ſo to do, with all poſſible ſpeed ſcour the next great Road, not ſtreight before, but either on the right hand, or on the left; and if you miſs them, then conclude they are ſhelter-ed in ſome Inn which you have paſt, and therefore obſerv my good advice, and you ſhall ſurely find and apprehend them, as thus; If you have miſt them, ſet ſome careful Spies with a ſufficient aſſiſtance near at hand, and be confident you'l ſee them come that way without the leaſt apprehenſion of fear; and if (becauſe I have betraied the ſecrets of their Trade) they leav this uſe, I am ſure neither their wit, nor the Divels aſſiſtance, can ever deviſe the like again; and I ſeriouſly proteſt, I ſee no way for them to flie with ſafetie, or the leaſt hope to eſape: But this obſerve, that if they light of any conſiderable ſumme, then they rid that night to their randezvouz in the Citie of *London*, which is too ſure a ſhelter for them; but with a real heart to fright them from that waie, who I cannot draw from it with advice, I will purſue them hither with the beſt inſtructions for their apprehenſion; but obſervantly take notice, for here is as eminent an example of their ſubtiltie as any ever the Divel inrich'd their knowledge with; for if you are robb'd in the Eaſtern quarter, purſue them not in the direct road to *London* with *Hue and Crie*, for by

ſome

ſome other way they are fled; therefore haſt to the Citie, and in *Weſtminſter*, *Holborn*, the *Strand*, and *Common-garden* ſearch ſpeedily, for there they are. If Northward they light on you, then to *Southwark*, the *Bank-ſide*, or *Lambeth* they are gone, and ſo of the Weſt and South; and when you find them, ſeiz all you find, for they are all Companions that are together.

Thus they alwaies do contrive to take thoſe places where they may moſt ſeemingly be ſafe from dangers of purſuits, and in thus doing as I have ſhewed you, they think the Citie is between them and the *Hue and Crie*, and they ſecure; and ſo before the ſearch comes to them, as it ſeldome goes ſo far, they have time enough to ſtay, and then be gone. Thus have I laid ſuch a forme of Inſtructions for the *Hue and Crie*, as if obſerved, they cannot eſcape his hands.

Chap XI.

An extraordinary Charge the Countrie uſually put themſelves unto, which is both needleſſe and hurtful.

Cuſtome, that Mother of abſurdities, hath not only Tolerated, but Naturalized a practice, which though well intended, is not onely unneceſſary in a diſcreet eye: but hurtfull, as ſhall bee made manifeſt; for where any robbery is committed, the Hundred commonly puts a watch immediately to guard that place where it is done. Which verifies the old Proverb uſed in diviſion of the like acts: To ſhut

the

the ſtable-door when the Steed is loſt: 'tis not to be imagined that ever the Thief ſhould come to make a needleſſe breach to thank the Groom for feeding of the beaſt ſo wel, and rubbing, dreſſing, and looking to him with honeſt care: for juſt ſo it muſt needs fare with them that ſhould ignorantly come to the ſame place where they ſeized their prize knowing this cuſtome to be in uſe, but ſay they ſhould com there, and at that time the watch is ſate; I really proteſt, I ever held that road that had a watch upon it, to be the ſureſt and beſt place for purchaſe. For firſt the honeſt Travellours ſuppoſes it impoſſible for them to be robb'd, being guarded thus, which makes him careleſſe to ſecure himſelf, becauſe they fear not; whilſt alas! the Thievs do what they liſt, and freely paſs, and the watch-men ner'e the wiſer; for they ſtand on that place commanded for their ſtation, and move not from it, when 'tis indifferent with the Thievs when he lays hold on what he looks for, his booty, which where hee ſingled it out, all places are alike to him, and ſo another's as good as that: ſo that the coaſt be clear in ſight; nd when he hath done the deed, he may ſecurely paſs the watch, who cannot diſcern or know him from another man, but lets him paſs for honeſt. For I never paſt them, but they gave me civil language: 'tis true, they bid me have a ſpecial care I was not robb'd, when in truth it was my trade to plunder others: but then ſuppoſe they had examined me, I would have anſwered them with ſuch reſpect and civil language, and praiſe the work they ſtood to do, that they could not ſuſpect me; and I have known ſome of my fellow Cutters, that when examined, have carried themſelvs with that diſcretion, that to incourage them to be careful in their place, hath thrown twelve-pence, or a half-crown piece but newly borrowed, where they never mean to paie, that they have promiſed to drink his honeſt health. Nay,

ſuppoſe

ſuppoſe they ſhould ſuſpect me and my Companie, alas! they are poor ſilly old men, that are decrepid, weak, and altogether unable to make reſiſtance, and good for nothing but to loyter there; for I have ſeen a dozen ſuch ſtand all together with Halberds, Pikes, Pitchforks, and Clubs, amazed and frighted, not daring to ſtir to reſcue them that were diſtreſs'd; whilſt we before their faces have bid men ſtand; aſſaulted, ſurpriſed, and rifled ſuch as we liked; when we had done it, and were upon the gallop, then they faintly crie, Thievs, Thievs: Stop them, ſtop them; when none but Trees and Hedges that heard their clamours: and I have known ſome that by way of parly have grown familiar with them, and watcht opportunity, and ſeazed and bound them hand and foot; then in a ditch have charg'd them on their lives to lay ſo quiet that none may hear them: and then like a ſafe guard, ſet to preſerve the Travellour from wrong, with the watch-mens bills have ſtood with confidence till booty come that way, and then made bold as with authority to ſtop and hold ſuch as they think have coyn, and on pretence of ſearch for what was lately loſt upon the way: if they find purchaſe worth the takeing, ſeaz it and be gone: ſo that a watch doth hurt, not good. But if you needs will have it ſo, chooſ luſty able men, reſolved and yonug, arm them with bows and arrows, Muſkets, or good Carbines, or Fowling-pieces, and with a horſe or two let them coaſt up and down: this may do good, that they may not be ſo abuſed as I have ſhewn, but if occaſion bee, may follow on to purpoſe; and this is my advice proceeding from experience.

CHAP.

CHAP. XII.

Divers Inſtructions for the Inn-keeper, *how to know Thieves from his honeſt Gueſts.*

THus have I traced them from their firſt entrance to their action, and from their action to their flight, and I hope therein given ſo clear light to thoſe that deſire their apprehenſion, that yet may occaſion either their Converſion, or Impriſonment, and that their Conviction; and having ſpoke ſufficiently unto the Travilor to be carefull in his carriage in each particular: Give me leave to add a word unto the honeſt Inn-keeper, that ſo he may diſcern between the honeſt Travilor and the Thief, which I ſhall perform in a word; which to doe, let him make it his chiefeſt care not to wink at ſuch diſhoneſty for hope of gain, leaſt that ſweet be imbittered by futer trouble and diſgrace: therefore let thy reſpects, who ever thou art that reads in this, be levelled at honeſty more then gain, knowing that a certain little with a godly peace of contentment, is a greater gain, and a higher happineſſe, then an uncertain deal with a terrour of conſcience. And to diſcover them is eaſie, if you obſerve my Rules.

Firſt, let the Oſtler obſerve and he ſhall diſcern their extraordinary curioſity about their Horſes, they muſt be ſtrangely dreſt, and as ſtrangely fed, with maſhes, bread, and mingled provender, and that

in an unuſuall quantity; and if he wonder at this, they cannot forbear but praiſe their Tricks, and ſhew how by their good abilities they doe deſerve it, and ſometimes they will boaſt their worthy ſervices will ſoon repay the coſt, or ſome dark words to that effect, that are palpable grounds for to ſuſpect them; and then they will ask, whoſe Horſe is that, and what is the owner, that ſtands there? what function is their Maſter? what manner of men? whither they travell, how far, and when? So by his anſwer they ſurmiſe which will be the richeſt purchaſe.

And, ſecondly, if you note their Clokebags, they are empty, onely they carry them to make a ſhew.

And then thirdly, when the Chamberlain has aſſured them to their Chamber, he ſtrait is ſent away; but let him hearken, and if they are ſurely Thieves, tis ten to one, but they fall to ſhare what prize they have got that day, and let him prie narrowly into their Chamber and he ſhall ſee them ſhare as well as hear the money, and every one ſhall take what is his lot; this they never defer, if they have had any purchaſe, leſt he that hath the purſe ſhould cheat the reſt: this done, they hug each other, and then they knock in haſt, complaining at his negligence that ſhould attend, and call for Sack, and then they want my Hoſts company, whom with the higheſt ſtrain of Compliment they ſalute and bid him welcome; but if my Hoſt mark their diſcourſe, he may conjecture much, and know what men they are, as alſo by the ſaucy carriage of their men; and if their ſeverall Names you do inquire, injoyn your ſervants to doe the like, and you ſhall ſoon perceive they have more Names

then

then one a piece; and when they are at ſupper let ſome one haſtily knock at your gate, and bid him that attends obſerve their carriage then, and he ſhall ſee them ſtart, as in a fearfull maze, and ſtare each o ther in the face with gaſtly looks, and if you are in the Chamber, ask what Officers are thoſe? who doe they look for? Or if forth from them, ask aloud that they may hear, what would Mr. Conſtable have? who doth he ſeek? or what is the Conſtable mad to knock ſo haſtily, or the like: and if they ſeem much frighted, bid them not fear, none ſhall come up or offer him that wrong to ſearch his houſe, ſo to diſpa rage him, for he has no gueſts but honeſt Gentlemen, and if they command him, he will uſe his authority that none ſhall enter; there by this you may prie in- to their private thoughts ſo far, that they will confeſs ſomething, and reply, they ſhall be much ingaged for your ſuccour, and then you may uſe your own diſcretion.

And you may ſee by their needleſſe ſtay, their diſ regard of time, what they expect, for they but bait to ſtand and gaze what purchaſe they can ſee go by, and when they have ſpied a likely money booty paſſe by them, they pretend immediate buſineſſe calls them to be gone.

And when they come to take up Inne to lodge, they commonly come in divided, and come in ſeveral companies, to fruſtrate the Hue and Cry as to their number: beſides if one part be ſurprized the other may eſcape; and when the reſidue comes in, they ſeem as ſtrangers, and of mine Hoſt they will enquire what their Companions are, and what Country-men,

whether he know them, and if they find he hath a jealousie or suspect either of them, they will presently will some businesse to be gone with speed: but if for honest Travilers you take them, as it is like you may, in your kitchen they doe meet by seeming chance, they as meer strangers one another salute, and drinking there together ere they part they become familiarly acquainted and conclude to sup together, when if you mark them well you shall find by their behavior that they are not strangers but bosome friends, there they imbrace, rejoyce, and praise their plot, and laugh at mine Host, that he suspect them not. The fairest Innes they usually frequent, presuming that they will not so much disparage mine Host, as to make search among his guests, which commonly are persons of account.

Thus have I laid open their devises and deceits, that so the honest Traveller may escape their hand, and then fall into the hands of justice, thereby indeavouring to repaire the wrongs my Country hath suffered, by indeavouring to prevent others from living in the like sin, and so subvert sin that would raise its own dominion by their fall and ruine; to which end that it may become effectuall, the Lord assist my indeavours to discover, and others by this discovery to apprehend them, and that apprehension expose them to the Law of justice, if they reject the Law of mercy.

Some

Some Observations of the Hector *and his* Rum-Mort.

THis *Dammee Captain* by his Wit, Sword, and Baskethilt-Oathes; the two last he makes use of to frighten *Rum-Cullies* out of their cash: As Horses get their livings by their backs, as Swine and Women live for their flesh, so this Creature lives by his wits; for what should he do? he hath neither Lands nor Mannors but what lies commonly in a crosse-way, yet he makes *London* (by a new denomination called *Fools-Paradise*) his Tenement, from which he receives good round summes of money for rent. And thus he doth it, he is excellently well skill'd in all kind of gaming, and all the cheats belonging to them; he frequents Bowling-greens, Boards-end, Billiards; as for Cards and Dice, those are the cheif instruments of his trade, which he continually carries about him; his Antagonist in playing is a Brother, and therefore they play booty, that they may go half-snipps for the Bets. *Hide-park* is his *Mart*, in which he often sels a younger Brother a little wit, at a very dear rate, in racing, wenching, &c. Sometimes he betakes himself to what he hath a long time practised, *viz.* the Art of borrowing of any *believing* Creature, which he intends never to repay, and this he usually brings to passe, for having a smooth tongue he will prate (when he thinks there is any good to be done) faster then five Barbers, and so many Taylors; swear more then any Car-man, and lie nimbler then a City Tradesman. If he hath spent but two shillings in a Tavern, he will the next time indeavour to be trusted in it, which if they refuse, he will go near to *insconce* the reckoning for that time, besides the carrying away a *Cup too much* or so. He can likewise (if occasion serve) *Hack* and *Pad*, not regarding how much he sets his Country on the score for it. But that which stands him in most stead is his Whore, whom he cals his Wife, by which he pretends strange things to him he *trapans*, for they both agree together and comply, how to manage their design: Her part is to pick up a *Dick* that is full of money,

money, whom she invites to her house, being there, she soon inticeth him to her imbracements, and when she observes *Rem in Ree*, then she thinks it high time to give her *Hector* notice of it, by dropping her slipper, or falling a bed-staffe; he soon receives the alarum, being before prepared for it; up he comes (with an assistant) with fire darting through their eyes, belching and tumbling out Oaths faster then a *Juggler* puls Ribband out of his mouth, and then makes at them, as if they intended to kill them both, for the abuse done them, one being the Husband, the other the Brother of this deceitful Quean: In fine, they threaten so long, till oft-times they crown their design, *viz.* to fleece the *Cully* of his money, and if that doth not suffice, enter him into Bond for more.

The Hec. *the* Whore, *and the* Doctor *are three,*
Which can't drive a Trade unless they agree:
The Whore *drives the Trade, the* Hec. *is her man;*
Yet both do combine to fleece whom they can.
Now if she be clapt *by trading too much;*
Least that she should break, the Doctor *takes pain*
To vamp her anew, so upsets her again.

Therefore I shall conclude with this; after he hath run in debt by all wayes that can be imagined, and cheated by all meanes that can be invented, then is he in continual fear and danger of prison; if he chance to be taken, his utmost ambition is to be baild out again, which he fears not, as long as his wits keep him company, by which its usual for him to rid fooles out of prison eight times in ten weeks. This rather perswades then disswades him from his debauchments, for rather then he would leave them, he had rather die of the Pox in a Bawdy-house, or patiently walk down into a Vintners Cellar and drown himself in a Pipe of Sack. Thus have I briefly characterized him, who seldome speaks what he meanes, performes nothing what he promiseth, payes nothing what he owes, speaks seldom without an Oath, lives without health in his bones, and dies without repentance

FINIS.